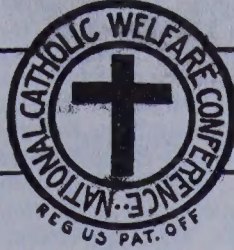


CATHOLIC • ACTION •

Vol. XXIX, No. 7



July, 1947

A CHALLENGE TO CATHOLIC EDUCATION

REV. M. J. McKEOUGH, O.Praem.

NEW ROADS FOR THE TEACHER
THE WAY TO TRUE PEACE
LIBERATION
SHALL CHARITY TAKE A VACATION?

*The Catholic High School
And Catholic Action—Part II*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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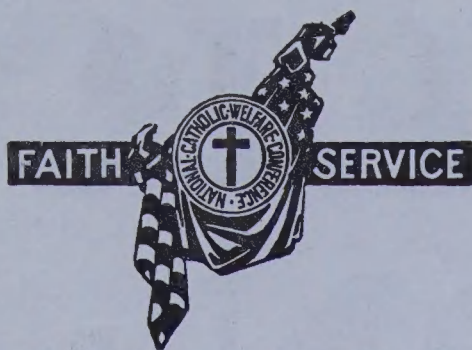


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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

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CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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JULY, 1947

Holy Father Greet's Marian Congress

THE thoughts of Catholics all over the world are turned toward Ottawa, Canada, where, through a Marian Congress, special honor is being accorded Mary, the Mother of God and our mother. The following excerpts from the address in English of Pope Pius XII to this outstanding gathering are most fitting for Our Common Catholic Interests section:

"This is not the first time that Canadian skies have been pierced by paeans of praise in honor of her whom the King of Kings has wished to honor. More than three centuries ago Mary's sweet name was given to river and lake, to mountain peak and bay in your land, and devotion to her most pure heart was sanctifying the family hearths. The first settlement might be little more than a few rough cabins along the banks of the river, but a chapel was there dedicated to God to honor the Immaculate Conception of Mary. . . .

"But those early champions of Mary's honor to the glory of her Son, for all their adventurous fervor, could never have imagined the scene that Canada presents today. In the national capital before most eminent representatives of Church and State thousands have gathered to make public profession of their faith . . . and to rededicate to Mary Immaculate the country that they love. . . . Surely our venerable brother the devoted shepherd had an inspiration when he planned to commemorate the centenary of the Diocese of Ottawa by a Marian Congress whose sessions and liturgical functions would help you to know better and love more ardently creation's incomparable glory, and whose crowning act would be the consecration of every town and city

and the whole province to Mary the Mother of God.

"Mother of God! What an ineffable title. The grace of the divine maternity is the key which opens up to weak human scrutiny the untold riches of Mary's soul as it is likewise a challenge commanding for her the utmost reverence of every creature. . . .

"When the little maid of Nazareth uttered her fiat to the message of the angel and The Word was made flesh in her womb, she became not only the Mother of God in the physical order of nature but also in the supernatural order of grace she became the mother of all, who through the Holy Spirit would be made one under the headship of her Divine Son. The mother of the head would be the mother of the members. The mother of the Vine would be the mother of the branches.

". . . Let the sinladen soul take courage and know that a mother's heart filled with mercy is pleading with her Divine Son for the needed grace of repentance and forgiveness. Let growing youth of both sexes know that loving mother's eyes are always on them. No path of circumstances is hidden from her anxious care. Go forward then with determination, O dear young men and young women, vindicate the glory of your Immaculate Mother. In the face of a vicious world prove that young hearts can still be chaste. And oh, how much depends on the genuine active Catholicity of the home!

"We rejoice, O most pure one, Mother of God, in the holy desires and resolutions of thy children of Canada. They are thine. They wish to cling ever to thy guiding hand. . . ."

A CHALLENGE TO CATHOLIC EDUCATION

By

REV. M. J. McKEOUGH, O. PRAEM.
THE CATHOLIC UNIVERSITY OF AMERICA

IN January 1944, the Vocational Division of the U. S. Office of Education began a study which was called VOCATIONAL EDUCATION IN THE YEARS AHEAD. A committee of 10 persons, supplemented by a larger Consulting Committee worked for 16 months on this study. One of the results of their deliberations was the Prosser Resolution, which was submitted to the Consulting Committee by Charles A. Prosser of Minneapolis on June 1, 1945.

The members of the committee, as result of their study, had become convinced that the secondary schools of the country were caring with fair adequacy for that group of students preparing for college, and also for the group being trained for the highly skilled trades but that they were failing woefully to meet the needs of that larger number which would end its formal schooling with the completion of the 12th grade or sooner and would be going into occupations requiring 10 days or less of preparation for actually starting on the job. It was estimated that about 60 per cent of American youth of secondary school age belonged to this third group. According to Dr. Prosser, "more than three million of our youth are failing to get any benefits from our high schools as they are now constituted, and about one-half of these three million have left school because they couldn't see that school was getting them anywhere."

The Prosser Resolution therefore requested the U. S. Commissioner of Education and the Assistant Commissioner for Vocational Education "to call at some early date a conference or a series of regional conferences between an equal number of representatives of general and of vocational education to take such initial steps as may be found advisable for its solution." The resolution was passed unanimously by the Consulting Committee and, as a result, a series of five conferences was conducted by the U. S. Office of Education to consider and implement the Prosser Resolution. Over 130 educators from the fields of vocational and general secondary education participated in these discussions. In them the problem was clarified and the implications of the

Resolution brought out. Finally on May 8, 9, 10, 1947, a national conference was held in Chicago to develop a plan of action in accordance with the findings of the regional conference. At this time a plan for organizing, financing, and administering an action program was considered. Sub-committees are now working out the details of such a program.

The writer believes that the Prosser Resolution contains a challenge for Catholic educators, especially for those involved in secondary education. The traditional Catholic secondary school was almost exclusively college preparatory. The students who attended these schools were a select group. For such the problem envisioned in the Prosser Resolution did not exist. However with the development of regional, central, and diocesan high schools new problems have arisen and one of them is concerned with the "60 per cent" of the Resolution.

The central or regional Catholic high school is intended to care for the educational needs of all the Catholic boys and girls of secondary school age in the area the school serves. It is founded on two principles now quite generally accepted: 1. That a Catholic education is just as necessary on the secondary level as it is on the primary level; 2. That a Catholic education is as necessary, or even more necessary, for the boys and girls of high and low ability who are not going to college, as it is for those who are. Consequently the student bodies of these central Catholic high schools represent a cross section of all our youth. In other words we have in these schools the "60 per cent"—that majority which will not go on to college and will not go into the highly skilled trades.

To the writer it seems that the problem of meeting the needs of this group is more acute for us than for the public school educators. There are two reasons for this: 1. It is a comparatively new problem for us and up to this time very little attention has been given to it; 2. Our academic traditions have tended to make us minimize its importance. We have been quite complacent regarding our education and its results. Certain

facts should jar us out of that complacency. First, we are providing Catholic educational opportunities for probably less than 10 per cent of our high school boys and girls. Secondly, the recent survey of the Department of Education of the N.C.W.C. reveals that we are doing practically nothing for the low ability group and the non-verbal group in our Catholic high schools. Thirdly, the mortality in our existing regional Catholic high schools is about 50 per cent. Fourthly, our teachers and administrators are not fully conscious of the problem and are not effectively solving it.

To judge the applicability of this problem to our schools, consider the list of implications, drawn up at the Chicago conference, of this "life adjustment program" as it was called there. They are grouped under the following classifications:

1. Characteristics of the youth with whom the Resolution is concerned.
2. Implications concerning Guidance.
3. Implications concerning Citizenship.
4. Implications concerning Home and Family Life.
5. Implications concerning the Use of Leisure.
6. Implications concerning Health.
7. Implications concerning the Tools of Learning.
8. Implications concerning Work Experience and Occupational Adjustments.
9. Implications concerning the Administrative, Financial and Organizational Arrangements in the schools.

The report of the conference asserts that there are other implications, such as those concerning industrial arts, which were considered important but were not included because of the limitations of time and personnel. However no Catholic educator will deny that all of those mentioned are applicable to Catholic secondary education.

It goes without saying that the Catholic philos-

ophy of education would influence the program that would be developed out of a consideration of these implications. The necessity of interpreting the needs of our youth from the viewpoint of their relationship to God would affect the whole plan of action. Likewise the factors of original sin, sanctifying grace, actual grace, prayer, and membership in the Mystical Body, would have to be considered. Including however the fullest religious value, there is still a task of great magnitude that confronts our Catholic educational leaders. The number of our Catholic high schools is increasing almost daily. The complexion of our student bodies has changed in this generation. The environment in which our children must pass their lives is changing. The lines between Christ-like living and naturalistic living are being drawn more finely day by day.

Here then is the challenge to Catholic education. We, too must study in a thorough, systematic way the needs of our "60 per cent". We too must formulate for them a "life adjustment program" based upon Christian social living. Public educators, numbering in the hundreds, have already spent more than three years studying, discussing, planning a similar program for public school youth, and their work is only begun. The problem, even though on a somewhat smaller scale, is equally important for us. Every agency of Catholic education, The National Catholic Educational Association, the Department of Education of the N.C.W.C., the Departments of Education of our Catholic universities, our teacher training institutions should participate. What is needed is a national committee, representative of all of these, to form the general outline of such a program; supplementary to this there should be regional or diocesan committees, to adjust the program to the varying needs of the particular localities. The spiritual and temporal welfare of the majority of our Catholic youth calls for immediate action.

"AN EDUCATION that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a consideration for the rights of others, which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education.

"THERE is reason to believe that this conviction is shared by a considerable number of our fellow-citizens who are not of the Catholic faith. They realize that the omission of religious instruction is a defect in education and also a detriment to religion. But in their view, the home and the church should give the needed training in morality and religion, leaving the school to provide only secular knowledge. Experience, however, confirms us in the belief that instead of dividing education among these several agencies, each of them should, in its own measure, contribute to the intellectual, moral and religious development of the child, and by this means become helpful to all the rest."—From the 1919 Pastoral Letter of the Archbishops and Bishops of the United States.

The Catholic High School And Catholic Action—Part II

By
SISTER M. DENISE, O.S.F.
ALVERNIA HIGH SCHOOL

THE first revolutionary change of mind required of us is therefore to look on our parishes not as a commodity for our flock, but as an operational base for conquest, where the priests are the leaders and the whole parish is the army primed for conquest."¹¹ This excerpt from Father Reinhold's review of Abbe Michonneau's book, *Parish as a Mission Community*, emphasizes anew the responsibility of the teacher in the Catholic high school—to prime the army for conquest, to train eager and efficient paratroopers. Truly his task is tremendous, both in scope and in necessity.

In the preparation of these Catholic actionists, a fact of cardinal importance must be emphasized. The Holy See has vehemently insisted that the success of this twofold lay action—the re-Christianization of the total life of man and the reform of the institutional structure of society—towards its one goal depends entirely upon the interior spiritual formation of the laity and their consequent high level of Christian sanctity. The renewal of the Christian spirit in society by the laity supposes the renewal of their own Christian spirit. On one occasion, after speaking of the "magnificent vocation" of the laity to participate in the apostolate, Pius XI said: "Before all else it is important that tireless Catholic activity should have as its first fruits the personal sanctification of each. What is needed is an abundance and a superabundance of the supernatural life."¹²

If their supernatural life is to flourish, it is imperative that young Christians today receive special preparation for the complex life into which they are thrown. The diseases of modern society, secularism and religious indifferentism, have their origins in the myth which grew up during the 17th, 18th and 19th centuries, the myth that man is self-sufficient to progress in a universe that, like Topsy, "just grewed." To a total challenge, a total answer must be given. As Father Murray so ably puts it: "To a complete system of thought one must oppose another system even more complete. Against an all-devouring way of life one must turn the full force of another way of life, whose inner dynamism is still more triumphant and whose engagement of the whole man is still more imperious."¹³ A course

in apologetics will not prepare one to cope with today's plague. The ability to prove that truths are true will not suffice. Christian truth is much more than a thing proved. It is the gift of God. It is a new life. It is a triumphant power which conquers the world. The equipped Christian must have this gift, this life, this power. In the realization of his possession lies at once his immunity and his chief weapon. How is secondary education to engender this realization?

Modern Catholic educators agree that students must be given a philosophy of life in which a hierarchy of core values is set up. Moreover, youth must develop an emotional attachment to these values. In the training of the young Christian, this should be comparatively easy because of the Incarnation. In Christ is found not only the most desirable set of values, but the perfect Model through Whom they may be presented in their most attractive and most effective form, namely, in action in a dynamic Personality. Christ is still the Way.

It is of paramount importance, then, that Catholic students become intimately acquainted with Christ, as He was and as He is today. Christianity is essentially the love of a Person. Since the student bears the title Christian and is, according to the divine plan, Christ in the world today, constant demands are made on his thinking, his feeling, and his capacities for action; "if he is to prove worthy of his vocation, he must respond to them as Christ would respond, were Christ in his place."¹⁴

It will take very little honest study to discover which value Christ put "in the head of the Book." Our heavenly Father's will dominated the Son of Man's life. Its fulfillment was His pleasure. Examination of the facts will show that this entailed sacrifice in its varying degrees. But Christ not only claimed that He thrived on this "meat," but that His followers would, likewise.¹⁵

This basic concept of true happiness must be given to Catholic students if they are to accept Christ's core values—put first things first—and meet with even limited success in living according to them. Unless this major issue—sacrifice is the language of love, and love is life—is made quite clear, the student is being defrauded of the very

foundation of his heritage of Christian truth. For the soul without it, the flood of "abundant life" becomes only a trickle. And let those who cry "negative" at the mention of sacrifice be anathema. To regard personal sacrifice for the sake of love as negative is to make Calvary the greatest negation the world has ever seen. Christ was never so positive as when He hung on the Cross: at no other time did He give His Father so much glory, gain such wealth for mankind, and reach such complete achievement of His own humanity. And so it is with His followers. For the Catholic teacher to neglect to develop in his students an actual realization of this essential Christian doctrine of joy in sacrifice is to fail woefully to "accentuate the positive," to open the door to life, to prepare him really to live.

It is hardly necessary to observe that the teacher must have these ideas, appreciations, and attitudes if he hopes to foster them in his students, "*Nemo dat quod non habet.*" In a preparation program of this nature, the importance of the character of the teacher can hardly be exaggerated; for in the matter of religious formation, personal influence is decisive. However, another factor may not be neglected. There must be the right psychological approach. The student must be reached where he is, just as he is. The teacher must appreciate the plight of the student of modern times. The faith of the ordinary Christian gets practically no support from his environment. To cope with this condition it is necessary that the student interiorly grasp the content of his faith and come to realize his strength in Christ—who has "overcome the world." Without this sense of security, he is fighting a losing battle. He must grow to a spiritual maturity and proper independence in religious life or give up entirely.

It is to be noted that it is a philosophy of *life* that is being developed. Therefore, the elucidation of fundamental Christian principles and their application to everyday life must not be confined to the formal teaching of religion. They must be integrated with—rather, they must penetrate—every lesson, no matter what subject is being taught; and they must be the basis of every curricular and extra-curricular activity.

To illustrate how this penetration may be accomplished, a development in one subject—since such treatment of all subjects in the high school curriculum is obviously impossible here—will serve. It has been found by those who are earnestly striving to develop in students this highly desirable integrated Christian personality—characterized by a proper response to true values—that the English class lends itself admirably to the purpose.

Around the areas of life which the late Doctor Johnson in *Guiding Growth in Christian Social Living* specified as basic to Christian living, a

group of teachers of English have centered the English curriculum for the four high school years. Since literature is a re-creation of life and has a strong emotional appeal, students, through directed reading, problem solving, and discussion, experience vicariously life situations in which Christian principles are involved and thus prepare to meet their own life problems in a Christian way. Each year has four units with an intensive reading program graded to meet the needs of students on various reading levels and with problems suited in complexity to the grade level. Freshmen concentrate on the Christian as an individual, consider Christian neighborhood relations, and are motivated to a Christian attitude towards work. The sophomores extend neighborhood relations to living in a democracy. The juniors approach a study of the novel with emphasis on woman in supernatural living; and the seniors conclude their four years of work with a study of Christian culture. That Catholic educators realize that these same basic concepts must be worked into all the subjects, the Catholic University volumes cited above testify.

It is imperative to our Catholic high school students that their Christianity be actualized by every possible means. As Mr. Watkin, in his remarkable book *The Catholic Centre* points out, if they are to survive, they must know where they are going and why:

A sufficient Catholic education, which imparts a living, organic and interior knowledge of the Catholic religion is now literally a matter of life and death. The Catholic today as he grows out of his childish acceptance must either go in to an interior vision of Catholic truth or go out of the Church. However many individual exceptions there may still be, due to the interference of other factors, this alternative faces us inexorably. Come in or go out. You cannot stay on the surface. There is no foothold left there.¹⁶

May not this in reality be the blessing of our age, that one *must* come in? Could not this conviction be the basis for Our Holy Father's insistence on lay action today? This coming in "to an interior vision of Catholic truth" will be the result of a profound and personal intelligence of faith, coupled with the molding influence of personal prayer, sacrificial charity, works of zeal, the experience of social worship and the corporate fellowship of the Church, and sustained obedience to the moral law. Now, the regular religion course cannot produce these manifold effects. Every conscious moment of every living day must be employed in developing this good above all good: an integrated Christian personality, a real Catholic actionist.

The Catholic high school teacher must plant carefully under expert guidance and water well through his own personal sanctity if this divine

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NEW ROADS FOR THE TEACHER

By

SISTER M. NONA, O.P.

COMMISSION ON AMERICAN CITIZENSHIP
THE CATHOLIC UNIVERSITY OF AMERICA

THERE has been a demand, insistent and growing more insistent, for new avenues of approach to our Christian truths and principles, desperately needed in modern social education. These avenues have been opened, daringly enough, by Leo XIII and his successors in the papacy to our present Pius XII, and by all their followers among bishops, priests and laymen who have trumpeted their call to Catholic social action. There is however the need of making these avenues two-way thoroughfares, by which we not only approach Christian truths in a new way, but bring them back with us, as it were, to solve the problems of our daily lives.

This challenge is particularly directed to the teacher in the Catholic school. It is the teacher's obligation to bring these truths to the children under her care, and to show how the truths apply to the social problems which are found in their very homes. It is possible that these children understand the problems far more realistically than we do. The daily papers and news commentators tell a sad story of social disorder, ranging from broken homes to race riots, labor difficulties, hunger and want, national and international disunity.

We know that it is not enough to sigh over these evils, to speak of them from day to day and tell children that they are wrong. It is the glory of the Church, in whose services we have consecrated our lives to education, that she not only points out wrongs and injustices but offers a positive program for correcting them; if she must tear down, it is to build up. In her teachings and in the grace which she dispenses from the treasury of Christ are to be found the solution for every problem that faces us today. It is our privilege as teachers, and our duty as well, to lay a foundation for the Church's program of restoring all things in Christ. This we can do by a positive program of education for Christian social living, beginning with the child's first year of school.

Education for Christian social living is centered about certain basic principles that have been taught by the Church through the ages. These principles are as applicable to social life today as they were in the time of Christ, or of Charlemagne, or in the age of the Renaissance or the

Counter-Reformation. Briefly, they are concerned with the following basic ideas:

The dependence of all men upon God.

The individual dignity of every human person without distinction as to race, color, nationality, since all men are "made to the image and likeness of God."

The social nature of man.

The sacredness and integrity of the family, united in love and blessed by the sacrament of Matrimony.

The dignity of the worker and his work; the rights and duties of employers and employes.

The material and spiritual interdependence of all men.

The obligation of all men to use the resources of the earth according to God's plan, and to share them in justice.

The obligation of men to share non-material goods with one another through education, social and cultural activities, religious life and worship.

The obligations of justice and charity that exist between peoples and nations, as between individuals.

The unity of all men.

Many of these principles are as easy to understand as they are fundamental to Christian living. A first-grade child has no difficulty in learning, in an elementary way and within a narrow sphere of social living, the importance of the family, the dignity of the worker, and the obligation to share material goods. An eighth-grade boy or girl should have deepened these understandings and should see new applications of them as he or she approaches adulthood. But the principles themselves do not change.

It is not enough for children to develop certain understandings and attitudes concerning the individual, the family, the workingman, the problems of interracial justice and international unity. Such concepts must lead to action, in the practice of virtue. All the virtues are important in Christian social living, beginning with faith and extending to the variety of good habits that hinge upon the cardinal virtues. Two in particular have a claim to our consideration for teaching the Social Studies because they govern so closely the

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LIBERATION

REV. CHARLES A. HART

THE world talks much of freedom, often without very clear ideas of what is meant by the term. This month when we Americans pay particular homage to liberty on our Independence Day we are undoubtedly thinking of political or civil freedom, the life of the citizen as opposed to that of the slave. Let us consider freedom more fundamentally, and ultimately supernaturally. Basically freedom is a quality of man's rational appetite, to which, because it is rational, we give the name of will. Every existing being, from God to the atom, possesses appetite as it possesses being. Its appetite is simply the inclination of its action to an end, a good, by which it perfects itself, if it does not possess its due perfection, or rests in possession of its perfection. Evidently striving towards an end implies an imperfect being whereas fixity in possession of all good characterizes the appetite or will of the perfect being, God. Each has appetite in the manner in which it has being.

Because a man's nature is spiritual his will is free. But this free character in no way places man's will outside the general law of all appetites, that of seeking to possess, or actually possessing, a perfecting good, or as in the case of God, manifesting an eternally possessed perfection. In man's instance his will chooses in the light of knowledge presented by his intellect. Being limited his intellect may present for the will's action that which is only an apparent good, the *bonum apparens* of the philosopher. Since only the good can move any appetite and only a good of an unlimited nature can move man's spiritual appetite, an apparent good presented to man's will must be endowed with the character of a true good, a *bonum verum*. The human will, in a word determines itself by so endowing its object. Choosing an apparent rather than a true good is a moral evil, a sin, because man thus freely fails to achieve the end due his own nature, namely the true good. Thus we define evil as the failure of any being to achieve its due end. The only truly great evil in the world is the freely chosen moral evil because only free persons are ends in themselves. This evil God must permit as a possibility in view of His creation of free

men as greater reflections of His own infinite nature.

Now the important thing for us as followers of Christ is to understand clearly that the power to choose evil is definitely not of the essence of our free will. Actually such a choosing of evil, such an act of sin, produces a defect in our free will. Properly speaking, our freedom is our independence of everything save our ultimate end. Hence God in His absolute attachment to His own Infinite Essence, which is identical with His act of will, in His complete independence of everything outside His essence, is infinitely free. The blessed in heaven in their unwavering choice of their true good have a perfection of freedom in keeping with their supernatural natures. Man in his original supernatural state of grace was like them also truly free, before his original sin. In choosing what was not for his ultimate good, in rejecting God, man became attached, or more exactly enslaved, to something less than God. These lesser goods, man himself, other persons or things, raised falsely to the status of ultimate goods, mastered him. He could no longer shake himself free of everything save his ultimate end. True, he did not lose his free will as Luther, Calvin, and other so-called Reformers wrongly maintained, because his will is part of his human nature. But he lost the power to achieve the good he willed. "The good which I will I do not and the evil which I will not that I do," exclaimed St. Paul from the depths of a wounded will enslaved in sin. Only the redeeming atonement of the Son of God become man restored this power, this grace as we call it, to achieve the good we will. Only thus does man become liberated. Only when he is released from the one real slavery of sin is he truly free. Man's only true freedom is the freedom of his soul in the state of grace. Man is everywhere in chains today because he is everywhere steeped in sin, his one real slavery. Only a free man, free from sin, can really achieve anything for the cause of Christ, always a supernatural cause.

Oh Jesus, in thine infinitely perfect freedom, give us ever Thy gift of grace whereby alone we may labor fruitfully in Thy service!

DEPARTMENT OF CATHOLIC ACTION STUDY

Catholic Action in The Parish

ARE you a Pastor? Are you an Assistant? Then we know you have asked yourself, and maybe others too: How can you get the laity to "participate in the apostolate of the Hierarchy," and assist in combating prejudice and in helping to spread the Faith? Especially, how can you do this in the ordinary parish?

You agree with papal statements that better lay participation in the spread of religion is absolutely essential. You admit that there are plenty of storm clouds on the horizon. You know too that in the entire geographical area called your parish, you—the Pastor—are the one and only God-guaranteed source of religious information for everybody, Catholics and non-Catholics alike. And yet it's physically impossible to get to hundreds and often thousands of non-Catholics who are your charges. You need help. You know the Church has pointed to the laity as the reserve store of this help. But you say: How? How can you do it?

Well, in a substantial number of parishes in the U. S. here's what they do.

The parish priest looks over the situation very carefully, very thoughtfully and very prayerfully. He picks out five or six—maybe only two or three—men who have qualities of leadership, men who somehow or other seem to have the confidence of most of the other men. He calls them in; maybe one at a time.

"Jim," he says, "A priest can't do it all. He isn't supposed to. You are part of the Church and it's up to the Church to let everybody know what God has said and done—and try to save as many souls in the world as possible. You are part of the Church, and I am part of the Church and the Bishop is part of the Church, and so is the Pope. Not you nor I but all of us together have this job, this grand commission.

"It is a great honor," you say to Jim, "to be allowed to share in the redemption of mankind."

This is something very new to Jim and he feels pretty good about it. He was never talked to like this before. He had his share of the redemption all mixed up mostly with collections, bingo parties, and bazaars.

The parish priest recalls that the Holy Father said: "It is necessary then that the parish priest seek out chosen men, who can be side by side

with him in the holy work of spreading the fruitful seeds of religion."

So you sit down with these chosen men. It's Monday evening.

"Gentlemen," you say, "let's talk about Catholic Action. You know a parade, or a mission, or a rally, or reading a Catholic book, or making a retreat, is not Catholic Action. If I instruct a non-Catholic and finally make a Catholic out of him, that's not Catholic Action. Catholic Action is religious, apostolic work done by lay people, not by priests. And it is done by lay people who are organized for this purpose under a mandate of the Bishop."

This is also all news to Jim, et al. Further news comes to him on succeeding Monday evenings when the parish priest tells him about the Mystical Body. Jim can see very readily how a body is not complete if even one finger is missing. Or if one arm is paralyzed, or maybe just dead for lack of use.

But the parish priest doesn't give his cohorts all theory. He starts leading them into projects. He "forms their conscience," as the Pope says, in the Faith, and in the principles of Catholic Action, but he also just sort of "eggs" them on to find "projects" in the parish. He makes use of information and material supplied by the National Council of Catholic Men, the National Council of Catholic Women, and the National Catholic Youth Council. He tries to get his lay helpers to use their own initiative. Maybe he leads them to see how the general atmosphere of the parish becomes more Christian when a decent percentage of the non-Catholic families are listening to the CATHOLIC HOUR or other good radio programs. They get this done by sending radio circulars supplied by the National Council of Catholic Men to a list of non-Catholics in the parish.

They pick up one job after another from manuals available from the N.C.C.M., the N.C.C.W., and the N.C.Y.C. The Narberth Newspaper Articles are used; the N.O.D.L. plan for ridding the parish of dirty magazines is followed; the work of the Block Warden system is set up. They love it.

And this is only the start!

Month by Month with the N. C. W. C.

United States Hierarchy Loses Bishop Magner, Gains Two New Bishops, Sees a Third Transferred

The month of June, 1947 records the death of one member of the hierarchy in the United States and the election of two new bishops.

The Most. Rev. Francis J. Magner, Bishop of Marquette, died on June 13, at the age of 60. He was the seventh Ordinary of the Diocese of Marquette and had administered the Diocese since his consecration in 1941.

Bishop-designate Magner was ordained on May 17, 1913, in the Basilica of St. John Lateran in Rome and was raised to the rank of Monsignor by His Holiness Pope Pius XII in 1939, and named Bishop in 1940.

May his soul rest in peace.

The Rev. James E. McManus, C.S.S.R., for many years a parish priest and missionary in Puerto Rico, has been named by His Holiness Pope Pius XII to succeed Bishop Aloysius Willinger, C.S.S.R., as Bishop of Ponce, Puerto Rico, and will be consecrated in the Church of Our Lady of Perpetual Help, in Brooklyn, N. Y., on July 1.

Bishop-designate McManus was assigned to the Puerto Rican mission of Caguas in 1929, serving both as parish priest and missionary. From 1934 to 1940 he was a student and teacher of canon law, then in 1940 he was reassigned to Puerto Rico, becoming the first Redemptorist superior in Aguidilla.

To the new Bishop of Ponce go our earnest prayers for many happy and profitable years in the Episcopate.

The Very Rev. Joseph M. Marling, American Provincial of the Society of the Most Precious Blood, with headquarters at Carthagen, Ohio, has been named by His Holiness Pope Pius XII to be Auxiliary to the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Mo.

Bishop-designate Marling, who was born in Centralia, West Virginia, August 31, 1904, became Provincial of the Society of the Precious Blood in June, 1938, when he was

not yet 34 years of age. Because of the war, this term of office was extended another year by the Holy See in 1944, and he was elected to a second six-year term in June, 1945.

The Bishop-designate has worked in Rome on the revision of the Constitution of his Society which has been approved, and while there carried out papal assignments in War Relief and Mission fields.

All good wishes are extended to Bishop-designate Marling in his new field of work.

The Most Rev. Thomas A. Boland, Auxiliary Bishop of Newark, has been named Bishop of Paterson, N. J., succeeding to the See left vacant by the death of Bishop Thomas H. McLaughlin on March 17 of this year. This second Ordinary of the Diocese of Paterson was ordained to the priesthood in the chapel of the North American College, Rome, on December 23, 1922, and was consecrated as a Bishop in 1940.

Congratulations and good wishes are likewise extended Bishop Boland as he takes up his new episcopal office.

N.C.W.C. Field Worker Honored by Holy Father

Since the value of an honor is proportionate to its source, the medal *Pro Ecclesia et Pontifice* awarded by the Pope is in a sense the highest honor one can receive on this earth. So stated the Rev. Paul F. Tanner, assistant general secretary, N.C.W.C., in presenting this papal medal to Miss Linna E. Bresette, who as Field Secretary of the N.C.W.C. Social Action Department and of the Catholic Conference on Industrial Problems has worked tirelessly for many years to spread Catholic social teaching.

In addition to this great honor, Miss Bresette recently received an honorary degree as Doctor of Law from Rosary College, River Forest, Ill., in recognition of her outstanding contribution as a Catholic laywoman in the field of social action.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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NATIONAL COUNCIL CATHOLIC WOMEN

Shall Charity Take a Vacation?
—Conventions—N.C.S.S.S.—Institute
Glimpses—With Our Nationals.

SHALL CHARITY TAKE A VACATION?

EILEEN EGAN

It is a pleasure to bring our readers this article on relief needs abroad by one as well qualified to write on the subject as Miss Egan, project supervisor, War Relief Services-N.C.W.C. and consultant, N.C.C.W. Committee on War Relief.

WE are now entering the summer of 1947. It is the third summer of peace for Europe since peace was declared on May 8, 1945. For us in the United States, it is a summer of joyful expectations. To devastated Europe, the summer brings different pictures. To Romania it brings a new threat of famine and of pestilence. Underfed people are an easy prey to disease. Populations that have not the possibilities of getting enough soap to keep themselves clean can hardly stop the spread of such diseases as lice-borne typhus. In Bucharest, alone, during late Spring of this year, 30,000 people perished of typhus. Many more are dressed in dirty rags which cannot be changed because they possess no other clothes. These soiled rags are breeding-places of lice and germs. In Hungary, in Poland, in Austria, the summer months bring renewed hunger to suffering populations. In all of Eastern Europe, the need for clothing and the most basic foodstuffs is still catastrophic. To the mothers who have little children depending upon them, to the widows who are trying to hold together a home against terrible odds, the third summer of peace brings not joy, but heartbreak.

Even in Western Europe, in countries where one might expect a larger measure of recovery, there are recurring crises, such as the present bread crisis in France.

In Germany, the condition of helpless children is so deeply tragic that it is impossible to get accurate figures on the state of their health or on their needs. It is known that among the poorer families in the Ruhr, and certain de-industrialized areas, as many as three and four children out of large families are already afflicted with tuberculosis. Among the expellees from Silesia, the Sudetanland and Eastern Europe, who were herded into Germany since peace was declared, are uncounted thousands of little children. Their families were deported under hideous conditions of bestiality and these little ones are now paying the terrible price for the peacetime expulsions organized by the Allies.

The children of Italy, so many of them orphaned or fatherless, are being saved from plague and utter desolation by the selfless efforts of dedicated Italians and by the supplies that are sent to them from the outside.

The needs in the Philippines, Japan and China continue to be critical, and the amounts of relief that are poured into the Eastern Areas should only be limited by the amounts that are available. No matter how much food or how much clothing is sent, it would still fail to meet the indescribable need.

Under the direction of the Bishops of the United States, War Relief Services-N.C.W.C. has already shipped more than 120,000,000 pounds of food, clothing and medicine to 61 countries of the world. Catholic women have been instruments of Charity in the collection of a great amount of this relief material—particularly clothing. Beginning in the summer of 1946, members of Catholic women's organizations affiliated with the National Council of Catholic Women have collected, mended and made 700,000 pounds of priceless children's clothing. The value of these gifts in our currency is \$1,225,000.00 but in the countries to which the millions of garments have been sent, their value is without price.

The danger now is that in the third summer of peace our industry may slacken and our charity grow a little colder—while at the same time the need grows ever more pressing.

In order to avoid a slackening effort in the face of such terrible suffering the following projects are suggested:

1)—SOAP AND TOWEL COLLECTION—Women who find it hard to meet in sewing groups during the summer months are asked to help stave off diseases that come from lack of cleanliness by sending to the warehouse of War Relief Services-N.C.W.C. used and new towels of all descriptions, as well as soap of all types. These items can be sent in small cardboard boxes, which will be repacked and shipped immediately to

needy areas. Even parts of old towels are useful if rehemmed.

2)—SEWING GROUPS—Can be continued in many communities without too much effort. Children in devastated countries must start school again in the Fall, and without sufficient clothes to cover their almost naked little bodies, many will be forced again to stay home. In summer communities, temporary sewing groups can be set up. Families can sort out used winter underwear. These garments can be mended, washed and shipped to the warehouse of War Relief Services-N.C.W.C. so that they will arrive in devastated countries by Fall.

3)—HELP TO INDIVIDUALS—If it is impossible to contribute by work and effort, it is still possible to adopt a needy family through the National Council of Catholic Women. There are on hand in the office of War Relief Services-N.C.W.C. authorized lists of needy families in Austria, Poland, France, and Italy, and of helpless little orphans whose parents perished in the war. Any member of an N.C.C.W. affiliated organization or any Catholic woman may ask for the name of one of these families or orphans and may send her own package or CARE packages. The Brooklyn D.C.C.W. already has done a tremendous work in adopting several hundred Italian orphans as well as some hundreds of needy Austrian and Polish families. These names are

authenticated cases of need, sent to the United States through the representatives of War Relief Services-N.C.W.C., after being checked on by the local Catholic charity agency of the country concerned.

Representatives of War Relief Services-N.C.W.C. tell of the results of the relief work of the National Council of Catholic Women. The representative in Budapest was present when a gaunt, emaciated Hungarian mother presented herself for some clothing. The Children in Need project brought the best in clothing, not the worst, to the needy Europeans, and so, on a cold winter's day, this suffering mother was given not only warm clothing for her youngsters, but also, a life-saving fur coat for herself.

Picture if you will, the joy of a family in Austria—mother, father and ten hungry children—when a CARE package sent through the N.C.C.W. arrived at Christmastime. Little children who had never seen chocolate before now were able to enjoy this treat. This was a "red letter day", but not only in a material way, for a Catholic woman had shown in practice her love of neighbor by sending help to suffering people she had never seen.

Want and hunger do not stop for the summer months. Can we who live in a land of plenty, give our CHARITY a vacation during the summer months?

N.C.S.S.S. GRADUATION TRIBUTE TO CATHOLIC WOMEN

FEELINGS of pride, joy, and sorrow mingled in the hearts of those who gathered, on June 7, 1947, in the National Catholic School of Social Service as the forty-three graduates of the School received their Certificates in Social Work from Right Rev. Msgr. P. J. McCormick, rector of the Catholic University of America.

For twenty-six years the National Council of Catholic Women had sponsored this school; had watched its graduates go forth to serve their fellowmen in countries all over the world, trained in the Catholic ideals of social work; and rightly had taken pride and joy in their accomplishments and in the fact that Catholic women had accepted the privilege and responsibility of maintaining this national residence school for Catholic training in social service. Now, this class of 1947 would join the ranks of nearly a thousand alumnae of the School already working in the field of social service, the last class to be graduated from this School. The N.C.C.W.—always anxious to give its best effort to the cause of social work training—was giving the School to the Catholic University of America, to be merged with the School of Social Work there, the unified school to be known in the future as the National

Catholic School of Social Service of the Catholic University of America.

It was fitting, then, that Mrs. Henry Mannix, president of the National Council of Catholic Women, should make the address to the graduates. She reminded them of the high ideals of the founders of the School, Monsignor John Burke, Monsignor John Ryan, Monsignor William Kerby, and Miss Agnes Regan, charging them to live up to these ideals, remembering always that a truly Catholic social worker gives not only her mind and her training, but her heart, to her work.

In responding to Mrs. Mannix, Monsignor McCormick thanked the National Council of Catholic Women for their gift of the School to the Catholic University, saying that he felt a great debt of gratitude was due the Catholic women of the country for their munificent gift and for their great service in the field of social work education during the past twenty-six years. He bespoke for the new School the continued interest of the National Council of Catholic Women.

Present on the platform with Monsignor McCormick and Mrs. Mannix were the Very Rev.

Msgr. John J. McClafferty, newly appointed Dean of the N.C.S.S.S. of the Catholic University of America, who gave the invocation; Rev. Lucian L. Lauerman, director, N.C.S.S.S., who made a report of the work of the School during

the past year and presented the graduates for their Certificates; and Rev. Paul H. Furfey, head of the Department of Sociology of the Catholic University of America, who offered the closing prayer.

INSTITUTE GLIMPSES

AS we go to press, the Institute on Industry and the Institute for Social Action Committee Chairmen, jointly sponsored by the Social Action Department, N.C.W.C., and the National Council of Catholic Women, are in progress. Young women workers and chairmen of Social Action Committees of the N.C.C.W. from the northern and eastern areas are studying the Social Encyclicals and learning their practical application to the social questions of our time. They will return to their groups prepared to take an active part in the discussion of social principles and in every effort looking to the betterment of social conditions.

Committee chairmen visiting the National Catholic Welfare Conference to make a practical study of the work of its various departments and bureaus told enthusiastically of plans for social action work to be developed locally. Miss Mabel McGinn, Social Action Committee chairman, St. Albans District, Burlington D.C.C.W., promised that a Social Action Institute would be the immediate result of the attendance at the Institute of four representatives from the Burlington Council. A deanery Social Action Institute is in the plans of the Columbus D.C.C.W. according to Miss Elizabeth Kelhofer, chairman

of the Southern Deanery Social Action Committee of the Columbus Council. And because of interest and knowledge born of attendance at the Institute, Mrs. John Garrity, archdiocesan Social Action Committee chairman of the Detroit A.C.C.W., will publicize the forthcoming Catholic Tri-State Congress to be held in Grand Rapids, Michigan, September 12-16, that others may profit by a school of instruction as she has during the Institute.

An unique and pleasant event of the Institutes was the presenting of the Pontifical Medal, *Pro Ecclesia et Pontifice*, to Miss Linna E. Bresette, director of the Institutes, field representative of the Social Action Department, N.C.W.C., organizer of the Catholic Conferences on Industrial Problems, and consultant of the N.C.C.W. Committee on Social Action. It was a great pleasure to the headquarters staff of the N.C.C.W. to be present when the medal was presented to Miss Bresette by Rev. Paul F. Tanner, assistant general secretary, N.C.W.C., and to assist at the tea in her honor given jointly by the Social Action Department, N.C.W.C., and the N.C.C.W. Congratulations and best wishes are extended to Miss Bresette that she may continue to inspire and instruct ever more leaders in her field.

DIOCESAN CONVENTIONS STRESS WOMAN'S RESPONSIBILITIES

DIOCESAN councils of Catholic women meeting in convention during recent weeks have discussed the Catholic woman's place in the world of today. Programs have pointed up the problems facing society and the opportunities for service which they present the informed Catholic woman.

Richmond . . . Most Rev. Peter L. Ireton, Bishop of Richmond, told the nearly 600 women attending the first annual convention of the Richmond D.C.C.W., May 4, that a well informed and active group of women can play a vital role in defending the Church and advancing its causes. The convention, which opened with Pontifical High Mass celebrated by Bishop Ireton, was presided over by Miss Margaret Haskell, president. Miss Haskell was reelected at the convention. The speakers included Very Rev. Edward L. Stephens, spiritual director; Miss Elizabeth Cosgrove, of the Bureau of Personnel, UN; and Miss Ruth Craven, executive secretary, N.C.C.W.

A panel on "A Woman's Place in the World Today" was a feature of the meeting.

LaCrosse . . . Pontifical Mass celebrated by Most Rev. John P. Treacy, Coadjutor Bishop of LaCrosse, opened the 13th annual convention of the LaCrosse D.C.C.W., May 7. Mrs. J. R. McDonald, president, presided at the sessions which were built around the theme, "Vocations." Rev. Charles P. Wolf, diocesan moderator, spoke on the subject, "Fostering Vocations," and Mrs. Henry Mannix, national president and guest speaker at the convention, discussed the vocation of marriage.

St. Augustine . . . The first Pontifical Mass celebrated by Most Rev. Thomas J. McDonough, Auxiliary Bishop of St. Augustine, opened the 17th annual convention of the St. Augustine D.C.C.W., held May 6-7. Rt. Rev. Msgr. James F. Enright, pastor of St. Paul's Parish, host council to the convention, delivered the keynote ser-

mon. More than 200 women attended the sessions, at which Mrs. Leo LaBelle, president, presided. Speakers included Mrs. William McAlpin, national director, Province of Baltimore, whose subject was "The Church Helps the Family," and Mrs. J. W. McCollum, national chairman, Committee on War Relief, who spoke in behalf of the N.C.C.W. war relief project. Every affiliated society of the St. Augustine D.C.C.W. pledged a monthly shipment of clothing to War Relief Services-N.C.W.C.

Wisconsin . . . "Materialism in the World Today" was the theme of the 32nd annual conference of the Wisconsin Council of Catholic Women, held May 6, 7, and 8, with Mrs. B. J. Haley, president, presiding, and more than 300 women in attendance. Most Rev. William P. O'Connor, Bishop of Madison, was celebrant of the Pontifical High Mass which opened the convention. Mrs. M. A. McGarty, national director, Province of Milwaukee, guest speaker at the convention, urged the women to seek the counsel of the Church in present-day problems. Speaking on "Social Work as a Career for Catholic Women," Mrs. Monica K. Doyle paid tribute to Catholic social work in telling of her work as a social worker and as assistant professor of the School of Social Work at the University of Minnesota. An interesting feature of the convention was a round table discussion, "Programming for Service."

St. Louis . . . Sessions of the 24th annual convention of the St. Louis A.C.C.W., held April 29-30, presented ideals for Youth in Christian home life and in the work for peace, and also considered the need of leadership by Catholic women, especially in Social Action. Most Rev. Joseph E. Ritter, Archbishop of St. Louis, delivered the sermon at the Mass opening the convention. A closed session for presidents of affiliated organizations provided an opportunity for the discussion of Council work. Mrs. George A. McCalpin, A.C.C.W. president, and Miss Ruth Craven, executive secretary, N.C.C.W., addressed this meeting. Miss Craven also spoke during the convention on "Women in Social Action", reminding her listeners that women have a duty of educating themselves and others in sound social principles.

Lincoln . . . With the program devoted to "The Lay Apostolate," the 16th annual convention of the Lincoln D.C.C.W. was held May 6-7, with more than 200 women registered. The convention opened with Pontifical Mass celebrated by Most Rev. Louis B. Kucera, Bishop of Lincoln. His Excellency later told the women: "The times challenge us to live our faith, to keep the laws of God, to defend the dignity of man; to love one

another; to cultivate and foster the spiritual values of life." A ten-point Catholic women's program on international affairs was presented by Mrs. E. R. McLaughlin, diocesan council chairman, Committee on International Relations. Mrs. R. L. Clinton was reelected to the presidency.

Portland, Me. . . . Mrs. Henry Mannix, national president, was guest of honor at the 15th annual convention of the Maine Council of Catholic Women, held May 3-4. Her address, "Building Tomorrow in Today's Youth," given at the banquet, was in keeping with the theme of the sessions, "Let us pray and pray well." Honored guest at the banquet, Most Rev. Daniel J. Feeney, Auxiliary Bishop of Portland, reminded the women of the debt which womanhood today owes to the Church and the ensuing responsibilities which women have to participate more fully in her work. Mrs. Grover C. Bradbury, who presided at the convention sessions, was reelected president. The meeting closed with Pontifical High Mass celebrated by Bishop Feeney.

St. Paul . . . More than 600 women attended the 15th annual convention of the St. Paul A.C.C.W., held May 8, with Mrs. M. R. Drennan, president, presiding. Mrs. J. Selby Spurck, 1st vice president, N.C.C.W., and honored guest at the convention, urged the women to take an active part in community affairs, telling them, "The only way you can better conditions is to be aware of them, to know the stand of the Church on methods by which they can be improved, and then by concerted action to make your voices heard." Reports presented showed among the activities of the year the sponsoring of 900 study clubs with 43,074 members, and 250 meetings addressed by trained speakers of the A.C.C.W. Speakers' Bureau.

Ft. Wayne . . . Addressing the 14th annual convention of the Ft. Wayne D.C.C.W., held May 17-18, Most Rev. John F. Noll, Bishop of Ft. Wayne told the women that the Lay Apostolate is still the most urgent need of Church and country and that woman's mission is the restoration of Christianity to the world. His Excellency was celebrant of the Pontifical Mass opening the convention. In her message to the convention, which reelected her president, Mrs. J. B. Vurpillat stressed the need of preparation for the Apostolate through discussion clubs, giving information on the number of these groups presently active and being organized within the diocesan council. Miss Anne Sarachon Hooley, assistant executive director, N.C.C.S., and past president, N.C.C.W., guest speaker at the convention, pointed out the

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NATIONAL COUNCIL CATHOLIC MEN

Catholic Tri-State Congress—
Field Representative Visits
Midwest—Detroit Reporting—
Radio Schedule

MEN'S DAY AT CATHOLIC TRI-STATE CONGRESS

TUESDAY, September 16, has now been set as Lay Organizations Day, when the National Council of Catholic Men and affiliated men's organizations will hold special sessions at the Catholic Tri-State Congress to be held in Grand Rapids, Michigan, September 12 to 17, 1947. Attendance at the sessions of the four previous days should inspire the laity to take action which will be both more effective and better organized. It is hoped that personnel of lay organizations will learn the value of national, regional and diocesan conferences for the exchange of ideas and wider acquaintanceship with those engaged in similar works.

The general theme for the laymen's sessions will be: "What's being done by Catholic Laymen." Three to five minute talks by men who themselves are engaged in practical works of lay activity will be given during the course of the forenoon and most of the afternoon.

Among the topics to be discussed will be such subjects as: First Friday Clubs; St. Vincent de Paul Work; The Te Deum Forum; Narberth

Catholic Information Newspaper Articles; The ACTU; Catholic Physicians' Guilds; Catholic Lawyers' Guilds; and Catholic Dentists' Guilds. Local units of the Serra International will come in for their share of the play as will component groups of the National Catholic Alumni Federation. Alcoholics Anonymous will be included and special attention will be given to Catholic Radio programs; Catholic Youth Work; Interracial Activities; The Confraternity of Christian Doctrine; etc. A special spot has been suggested for a description of the Housing Cooperative in Saginaw. At 4:30 the technique of the National Council of Catholic Men and its relationship with the National Catholic Welfare Conference will be explained, stressing the necessity of a Diocesan Council in order to coordinate existing organizations and projects which they are undertaking.

On Saturday, September 13, a series of sessions in the field of Social Action, arranged by the Social Action Department at the request of the Lay Organizations Department, will be held for the special attention of Catholic men. During the course of the Congress three evening mass meetings are scheduled: Friday, Sunday and Tuesday, each of which will be open to the general public.

The Tri-State Congress will call together priests and laity from every one of the fifteen dioceses in the three states of Michigan, Ohio and Indiana. The purpose of the Congress is to exchange information and ideas about specialized Catholic activities now going on or which should be developed. Particular emphasis will be laid upon the necessity of encouraging the laity to take a more active part in the work of the Church. The key-note address on Friday, September 12, will be given at the evening mass meeting by His Excellency, Most Rev. Robert E. Lucey, episcopal chairman of the Department of Lay Organizations. The Congress is being sponsored by the Lay Organizations Department of NCWC (National Council of Catholic Men and National Council of Catholic Women) with the cooperation of other NCWC Departments and Bureaus as well as allied specialized groups such as the Catholic Hospital Association, the National Catholic Charities, the National Cath-

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olic Rural Life Conference, etc. The Congress will be held under the patronage of His Excellency, Most Rev. Francis J. Haas, Bishop of Grand Rapids.

FIELD REPRESENTATIVE VISITS THE MID-WEST

INDIANAPOLIS; Springfield, Illinois; Kansas City, Missouri; St. Joseph, Missouri; Leavenworth; Wichita; and Denver were visited during May by the Field Representative. On the way out from Washington and again returning he stopped at Covington, Kentucky. He also spent some time in Little Rock, Arkansas.

In Covington the Most Rev. William T. Mulloy, arranged for the Field Representative to confer with Rev. Francis B. Lehr, spiritual director of the Diocesan Holy Name Union, Michael J. Birmingham, diocesan president of the Holy Name Union, and Ralph Nunlist, the diocesan secretary, looking toward the affiliation of the Diocesan Holy Name Union with NCCM. His Excellency emphasized the need of regular and frequent communications between headquarters and affiliates in the diocese with particular attention to a monthly bulletin in which matters of common interest to Catholic men's organizations would be discussed in an easy-to-read style.

In Indianapolis preliminary discussions were had with the Archbishop, Most Rev. Paul C. Schulte, with a view toward affiliating the organizations of men of the Archdiocese with NCCM. In the course of the swing through the mid-West preliminary discussions were also had with Bishop Griffin of Springfield and Bishop George J. Donnelly of Leavenworth, Kansas.

In Kansas City, where the National Council of Catholic Men has a most active affiliate in the Kansas City Diocesan Council of Catholic Men, conversations were had with Vincent Crimmins, president of the DCCM and John H. Ratterman, executive secretary of the Kansas City group. In between sessions of the Kansas City Catholic Action Workshop profitable interviews were had with the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Paul A. Froeschl, member of NCCM, representing the Diocesan Council of Catholic Men of Kansas City in the national body. The Diocesan Council has been taking an active interest in the reorganization and further expansion of the Holy Name Society in parishes throughout the diocese and in setting up a city-wide board and a diocesan board.

The headquarters of Te Deum International in Springfield, Illinois, were visited and the question of affiliating this rapidly growing and forward looking organization with NCCM discussed with its founder and director, Dr. John J. Donovan. Dr. Donovan is a practicing physician and

surgeon of Springfield who started the Te Deum seven years ago. It is now flourishing in 30 or 35 cities within a radius of 300 miles from Springfield. The general purpose of the Te Deum is to spread information about the Catholic Faith by means of talks at monthly dinner meetings and by a "Te Deum Forum" during the winter consisting of a program of six or eight lectures followed by periods of questions and answers. Outstanding lecturers from all over the United States and the world, are engaged.

In Little Rock, the Most Rev. Albert L. Fletcher, Bishop of Little Rock and Right Rev. Msgr. James E. O'Connell, rector of St. John's Seminary, called in the Field Representative for a conference concerning methods, forms and procedure to be used in taking a census of Greater Little Rock to determine how many Catholics are in the area and where they live. Having heard of the success of a similar undertaking by the San Antonio Archdiocesan Catholic Action Council of Men some years ago His Excellency and Msgr. O'Connell were anxious to take advantage of the experiences gained there. House to house calls are to be made in Little Rock and North Little Rock. A small Narberth Pamphlet of Catholic Information will be left at each home. Where Catholics are found essential information is recorded. No questions concerning marriage, etc., are asked, this being left for future calls by the parish priest.

The actual door-bell ringing will be done by fifty seminarians of St. John's Seminary. After the census is taken the men of the parishes will be gathered for better lay activity, and more effective organization, looking ultimately toward affiliation with the National Council of Catholic Men.

In Wichita the Field Representative conferred with the Most Rev. Mark K. Carroll, Bishop of Wichita and Emmet A. Blaes, national vice-president of NCCM. A luncheon was held at the Lassen Hotel to discuss plans for further development of the Diocesan Catholic Action Committee. Rev. Charles Smith, who has been active in the work of the Catholic Action Committee, was present, as were a number of laymen and lay women leaders in the Committee. The officers of the Catholic Action Committee have been contemplating extending the Catholic Action Committee, which is composed of men and women, over the entire diocese. On the diocesan and deanery levels the officials would be chosen from among both men and women. In the parishes the men would be associated in one section with the women in another. A tentative set of "Regulations" which are virtually a constitution and by-laws has been drawn up by the group.

In Denver a conference was had with the Most Rev. Urban J. Vehr, Archbishop of Denver. His Excellency arranged for the Field Representative to confer with very Rev. Harold V. Campbell, moderator of the Archdiocesan Council of Catholic Men, Honorable Joseph J. Walsh, archdiocesan president of the Council of Catholic Men, and Albert Frantz, secretary. In addition a conference was had with Anthony Dunst, president of the Denver Archdiocesan Holy Name Union. In Denver the Archdiocesan Council of Catholic Men at present consists of 16 men who are heads of organizations of Catholic men, or leaders of such organizations, chosen by the men with the approval of their respective moderators. The present Board of Directors is a provisional group operating under a provisional constitution. Plans call for the use of the two booklets supplied by the National Council of Catholic Men, *Pastor's Outline for Training Laymen Leaders* and *Manual of Instructions for the Council of Men*, starting in the fall.

While in Denver the Field Representative attended some of the sessions of the regional UNESCO meeting which was being held at that time. Delegates had been assembled from eight states in the Denver area and this was the first regional meeting of UNESCO to be held in the United States.

DETROIT REPORTING

FIFTY-FIVE thousand Narberth Catholic Information Pamphlets were distributed during twelve months by the Archdiocesan Council of Catholic Men of Detroit according to the report submitted by Walter J. Murray, chairman of the Narberth Committee at the Annual Meeting held in Detroit in April. Later in the meeting Mr. Murray was elected president of the Council with Emmet McEvoy as vice-president. Charles Harrington was named treasurer, and John Hicks, secretary.

Mr. Murray's report for the Narberth Committee indicated that there are seven Information Societies in the Archdiocese distributing Narberth Pamphlets with twelve new ones in process of organization. Eight thousand two hundred and fifty pamphlets were distributed within the Archdiocese while the balance went beyond its borders.

Another high spot in the report concerned the Catholic Hour. It was announced by Edgar G. Schmidt, radio chairman, that after many conferences and a great deal of work the Catholic Hour was finally restored to its original time as a "live" broadcast at 6:00 P.M. on station WWJ. The Council is also responsible for having the Hour of Faith heard every Sunday at 11:30 A.M. on WXYZ, now in its third year on that station.

The President, Harvey H. Jackson, Jr., in his report for the year, stated that the Archdiocesan Council counts 38 affiliated organizations, including several Parish Councils, within its fold. Organizations of Catholic men such as Holy Name Societies, Knights of Columbus 3rd Degree Councils, Knights of Columbus 4th Degree Assemblies, etc., are counted in the federation. The President also reported that the Executive Committees of the Archdiocesan Women's Council and Men's Council combine their strength into what is known as the Detroit Committee of Catholic Organizations. Reports were also submitted by the Rural Life and Youth Committees.

Two hundred and twenty-five men representing both inter-parochial and parish organizations attended the meeting which was honored by the presence of and a talk by His Eminence, Cardinal Mooney.

RADIO SCHEDULE—JULY, 1947

THE CATHOLIC HOUR

Sundays, 6:00 P.M., E.D.T.

NBC Network

July 6 and 13, Mr. Justice Matthew McGuire
Washington, D. C.

"The American Way"

July 20 and 27, Hon. John A. Matthews
Newark, N. J.

"The Road Back"

*Music for pipe organ and assisting soloist,
Albin D. McDermott, organist.*

THE HOUR OF FAITH

Sundays, 11:30 A.M., E.D.T.

ABC Network

Chaplain Francis L. Sampson
Fort Lewis, Washington

July 6, "Remaking America Through Contrition"

July 13, "Remaking America Through Faith"

July 20, "Remaking America Through Hope"

July 27, "Remaking America Through Charity"

*Music by the Hour of Faith Instrumental Ensemble and
Male Quartette, under the direction of Paul Creston.*

FAITH IN OUR TIME

Thursdays, 10:15 A.M., E.D.T.

MBS Network

Rev. Louis Cervantes, S. J.

"Truths for Today"

July 3, "Mistaken Identity"

July 10, "Sharing Your Happiness"

July 17, "Christ Shares His Life"

July 24, "Christ and the Christians"

July 31, "God Dwells in Us"

Music by baritone soloist and organist.

ONCE again the recurrence of the Feast of Our holy predecessor and heavenly patron provides Us with the occasion, Venerable Brethren, of dwelling for a while with you on the great questions and the tremendous happenings of the day, and on the dangers that threaten the whole world.

May the outpouring of Our mind and heart, which finds an echo in the thoughts and sentiments so happily expressed to Us by your venerable Dean, be for each of you, Our intimate counsellors and faithful helpers, and for Ourselves, a stimulus to continue with renewed confidence, greater energy and calm dedication that apostolic work which today more than ever weighs on all the toilers in the Lord's Vineyard, all the ministers of the sanctuary.

The year 1947 — what judgment shall the future ages pass on it? It has almost reached half of its course, and up to now, to the time of speaking, has it brought anything else to the world except the apparently irreconcilable opposition between the mighty onrush of problems in which it is sinking and entangled, and the humiliating lack of solution for them?

The verdict of history will be in accordance with the results coming from the events and discussions of the months which still remain.

Future generations will either bless or curse it; they will bless it if it means for the great human family a starting point toward the reawakening of the sentiment of brotherhood establishing an order of law and peace worthy of men, useful and beneficial for all; they will curse it, on the other hand, if it means a gradual decline into those stagnant marshes of discord and violence from whose murky depths there can only arise sinister and harmful forebodings of new and incalculable calamities.

SECURITY

The wounds caused by the war have not yet been healed: indeed, some of them have rather been deepened and inflamed.

Was there ever before so much talk of universal security which should have been the fruit of victory? But where is it to be found? Have feelings of uncertainty and the fear of war vanished or, at any rate, have they diminished? If things are considered as they really are, it must be admitted that it is not possible, even with the best of good will, to establish immediately that security for which the human race so ardently longs.

Then, in that case, let not those

The Way to True Peace

—POPE PIUS XII

Address of His Holiness Pope Pius XII given on June 2, 1947, in response to the greetings brought by the College of Cardinals on the occasion of the Feast of St. Eugene, the Holy Father's name day.

post-war and peace methods be employed which have nothing to do with punishing the criminals of the war but which create bitter disillusionment, especially among those who had no responsibility for the past regimes and during which they themselves were persecuted and oppressed.

How, indeed, does one help in establishing universal security by heaping up in its very foundations mighty ruins—not only material ones but the ruins of living human beings? How can a Europe feel safe whose members are a prey to despair and to discouragement, the dark and dismal forces of disintegration which the revolutionaries of tomorrow will easily exploit, just as those of yesterday did?

We well know, indeed, the extent and gravity of the unspeakable horrors with which the defeated system covered the face of Europe; nor do we wish to lessen the enormity of its guilt. But how is it possible for the victorious nations, in their turn, to adopt or tolerate the methods of hate and violence on which that system lived and thrived, or how can they use the weapons which aroused their righteous indignation when employed in the hands of others? What sensible man would ever seek a guarantee for his own safety and security in the ruin and misery of his neighbor?

Therefore, once again, We desire to exhort and to warn the nations: security, as far as it may be realized here below, cannot have any other solid foundation than the physical and moral well-being of a nation, based internally on right public order and externally on normal relations with neighboring states. At present, it is still possible to renew such normal relations, even after the second world war. May the rulers of the states not let slip this opportunity; it may be—God forbid—the last opportunity.

PROSPERITY

Much has been said also about a universal prosperity, which should likewise have resulted from the victory. But where is it? There are indeed, countries where the wheels of

industry turn rapidly and work without interruption and at a maximum capacity. Production, over-production that is the golden key, the sesame, the secret formula that would wipe out the last traces of the evils of the war and fill up the craters it made.

But the prosperity of nations cannot be safe and secure if all do not share in it. Hence it is not unlikely that idleness and the impossibility of commerce in which some nations find themselves placed will automatically cause in the near future economic crises and unemployment even in other nations as well.

LIBERTY

Likewise, much was said of the state of liberty which was to have been another perfect fruit of victory: liberty triumphing over despotism and over violence. But this cannot flourish except where justice and law command and efficaciously secure the respect for individual and collective dignity.

Meanwhile, the world is still waiting and pleading that justice and law create stable conditions for man and society. In the meantime, millions of human beings continue to live under oppression and despotic rule. For them nothing is safe, neither home, nor goods, nor liberty, nor honor: thus the last ray of happiness, the last spark of courage, dies in their hearts.

In Our Christmas Message of 1944, addressing a world full of enthusiasm for democracy and eager to be its champion and proponent, We expounded the main moral requirements for a right and healthy democracy. Today, not a few fear that the hope placed in that order has diminished, owing to the striking contrast between democracy in words and the concrete reality.

If at this moment we raise Our voice, it is not to discourage the many men of good will who have already set to work nor to belittle what has already been attained, but it is only through a desire to contribute, as far as in Us lies, to an improvement of present conditions.

It is not yet too late for the peoples of the earth to bring about, in a united and loyal effort, these conditions so indispensable for security, for universal prosperity or at least for a tolerable *modus vivendi*, and for a helpful organization of liberty.

YOUTH

A consideration of the first importance renders necessary this common effort—the good of youth and of the family.

The Church, a tender mother, is not alone in fearing for the welfare of youth. In some countries the new generations from their adolescence and even from infancy suffer from weakness, physical and spiritual anemia caused by material poverty with all its attendant miseries, from an insufficient family life or even from its complete absence, from lack of education and instruction or finally, perhaps, from long years of imprisonment or exile.

Among peoples living under better conditions, dangers of another kind—often arising from an excess of wealth and pleasure—menace the physical and moral health of youth. This state is still sadder. But there is something even more serious and it makes the cure of the evil still more difficult—the widespread crisis, indefinitely prolonged, with the disorders it provokes and the uncertainty for the future which it necessarily brings, sows in the hearts of coming generations seeds of distrust in their elders, whom they hold responsible for all the evils they suffer, and makes them skeptical of all the principles and values that their elders held in high esteem and passed down to them.

There is a serious danger that very many youths poisoned by these corrupting principles will end by falling into pure nihilism. Woe to the nations the day when there is extinguished in the heart of youth the sacred flame of faith, of ideals, or readiness for sacrifice, of the spirit of dedication. Even though such a state of things were to last but for a short while, who can foresee the consequences?

THE FAMILY

In a similar precarious state of incertitude which tends to continue, what can the future hold in store for the family—that natural nursery and school where the man of tomorrow grows up and is formed?

From districts that suffered most come distressing news of the miserable condition of family, youth, woman. Above all, tragic is the state of the families—if those wandering groups may still be called such—whose

fidelity to God's law brought the blessing of a rich crown of children. Very often, after paying more than others their tribute of blood during the war, today they are obliged to suffer more acutely the consequences of the general lack of dwellings and provisions.

It is not God, certainly, who is failing to keep his promise, as the sneers of egoists and the pleasure-loving seem to insinuate; but the incomprehension, the harshness and ill will of others makes the burden of life well-nigh insupportable for the heroes of conjugal duty.

It is only true heroism, sustained by the grace of God, that is capable of keeping in the hearts of young married people the desire and joy of having a large family. What a humiliation for the world to have fallen so low—into a social condition so opposed to nature.

Before God, and faced with this sad truth, We call with all Our strength for a speedy remedy and trust that Our cry of anguish may resound in the ends of the earth and find an echo in the minds of those who are in charge of public affairs and who cannot ignore that, without a healthy and vigorous family life, a people and a nation was lost. Nothing calls more urgently for the peace of the world than the unspeakably wretched state of the family and of woman.

FEAR NOT!

What is the true state of affairs? Who would dare affirm that the two years since the cessation of hostilities have marked notable advances in the path of restoration and social progress?

In seeing fruitless conferences succeeding one another and the series of interrupted or postponed discussions being prolonged, the peoples, bitterly deluded in their desire for order, peace and reconstruction, are coming to lose hope and patience.

It is not our intention to make accusations. We have before Our eyes a higher purpose than to pass judgment on what has been done. We wish to forestall new and greater evils in the near and distant future.

During periods of deep agitation of minds and of disordered events We place all our trust in God, the Father of Our Lord Jesus Christ and Lord of Lords (2 Cor. 1, 3; 1 Tim. 6, 15) and after God We place Our trust in the faithful of the whole world. To them, then, We address the words that the Divine Master repeated to His Disciples: "fear not."

If there is something today that gives cause for fear it is fear itself.

There is no worse counsellor, especially in the present conditions. It only brings dizziness and blindness and leads away from the right and secure path of trust and justice.

False prophets unscrupulously propagate with cunning and violence anti-Christian and atheistic concepts of the world and of the state which are contrary to the natural law, and as such they have been condemned by the Church particularly in the Encyclical "Quadragesimo Anno" of Our great predecessor, Pius XI. Neither the difficulties of the present nor the cross-fire of propaganda should frighten or mislead you.

Fear, which is a shameful thing in itself, excels in its many disguises. At times it puts on the misleading garb of a declared Christian love for the oppressed; as if suffering people could derive advantage from falsehood and injustice, from mob-tactics and from promises that can never be fulfilled.

At other times it hides under the appearance of Christian prudence and under this pretext remains silent when duty should require it to utter a fearless "non licet" to the rich and powerful, and to caution them thus: it is not lawful for you, in following a greed for gain and dominion, to stray from the inflexible lines of Christian principles which are the bases of political and social life which the Church has repeatedly and with great clarity expounded to the men of our times. To you especially the invitation is addressed to collaborate without reserve in forming a public order which will realize, in the highest possible degree, a healthy economic life and social justice.

Thus the exploiters of class warfare will be deprived of the possibility of ensnaring the disappointed and the despoiled people of the world, by telling them that the Christian Faith and the Catholic Church are not their ally, but their enemy.

By disposition of the Divine Providence the Catholic Church has formulated and promulgated its social doctrine. She points the path to be followed, and no fear of losing possessions or of temporal gains, of appearing less in harmony with modern civilization or less national or social, could authorize true Christians to deviate even a hair's breadth from this path.

PEACE

Considering the sad reality of the numerous and disastrous conflicts which so painfully afflict the world of today and bar the path of peace, it would be equally wrong to shut one's eyes so as not to see, or to hold one's arms so as not to act, alleging as an excuse that nothing more can be done.

Nothing more can be done? At the very moment when Christians can oppose to vacillating and uncertain principles that fearless courage which is not the mere joyous exuberance of a sanguine nature, but a manifest proof of a supernatural force nourished by the theological virtues of Faith, Hope and Charity?

By means of this force a mighty breath of pure air will sweep over the world, dissipating the atmosphere of panic and pessimism which threatens to poison it; eyes, sealed till then, will open to the clear vision of truth and justice. Those in good faith and of good will, who had gone astray, will discover a way out of a situation that has become almost intolerable and advance toward a solution of apparently insurmountable problems.

For those who see things in the light of the supernatural, there is no doubt that even in the most serious conflicts of human and national interest there is always room for a peaceful settlement.

Is this not, perhaps, the mission of the Christian, of the Catholic, in the whirlpool of social and political agitation of today? This is precisely the explanation of the hatred toward the Church that all those cherish whose life depends on dissensions and conflicts and whose interest it is to fan them continuously into flame.

They feel almost instinctively that the Church, established by God as a rock of brotherhood and of peace, cannot come to terms with the idolatrous worshipers of brute force and of the struggles, inside and outside their frontiers, for world domination.

This consideration should be enough to fill you, Catholics, with noble pride because the hatred launched against the Church heightens in the eyes of men her spiritual and moral grandeur and her work done for the good of mankind.

Be alive to such greatness. It means a task, a duty, responsibility. It is not without a purpose that Divine Providence has disposed that never more deeply, perhaps, than at present, have all the Faithful of the Church on earth felt conscious of sharing intimate membership in the Mystical Body of Christ. Even if the powers of darkness, of disunity, discord and destruction are spreading today over the whole world, so much more effective must be the superior activity of Christians and their force, derived from union, order and peace.

What true Catholic could think of shirking such a pressing duty? Apply yourselves, all of you, with earnestness to those tasks; among the timorous be fearless, among the doubters

be firm in Faith, among the discouraged be strong in hope and be full of Love among the skeptics who are devoid of love.

LOVE

Your love is ardent and is as vast as the world. We know it from experience and can in some measure gauge it from the admirable generosity by which the Catholics in countries still prosperous helped to relieve the needs of people in greater want. They gave incomparably more than figures published in certain quarters would lead one to believe. To a renewed expression of Our gratitude toward all the benefactors, We join once again Our earnest exhortation: let not your love grow cold, but let it spread more widely. There are still so many districts from which rise to heaven a cry of distress and a plea of help.

Heaven hears this cry of anguish but wishes to heed it through means of your charity. The words of Christ, "as long as you did it to one of these, the least of my brethren, you did it for me" (Matth. 25, 40), may also be changed by saying: the good that each of you has done to relieve your neighbor in need, has been done by Christ, Christ Himself, in you and through you, in helping the poor and the derelict.

Therefore, in the happy certitude that Christ lives and works in each of us, We say to all Our sons and daughters throughout the universe:

Strong in Faith, put up a good fight: the future belongs to believers and not to the skeptics and doubters.

The future belongs to those who love, not to those who hate.

The Church's mission in the world, far from being ended or outmoded, goes out to meet new trial and fresh enterprises.

The task confided to you by Providence in this crucial hour is not to conclude a weak and timid peace with the world, but to establish for the world a peace really worthy in the sight of God and man.

Humanity, by its own unaided efforts, cannot win this peace. To implore it from the Divine Mercy for the poor, torn and tortured world, is a duty that all, pastors and flocks, should undertake with fervent zeal, especially during this month consecrated to the Heart of the Divine Redeemer.

Animated by an unshakable faith in the power of this suppliant prayer, and as a presage of its being heard, We impart with an ever-flowing heart on you, Venerable Brethren, and on all Our beloved sons and daughters scattered over the face of the earth, Our Apostolic Benediction.

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(Continued from page 15)

importance of Catholic women's participation in community projects to bring to these discussions the influence of Catholic thought.

Minnesota . . . The Spring Conference of the Minnesota Council of Catholic Women, held May 20, opened with Mass celebrated by Most Rev. P. W. Bartholome, Coadjutor Bishop of St. Cloud. Speaking to the women at the close of the services, His Excellency said that the Church looks to women for the culture and spirituality of the world. In recent times the high standard has been let down. Woman must, therefore, regain her sense of values and assume her individual responsibility in the Apostolate. During the convention, tribute was paid to Most Rev. Joseph F. Busch, Bishop of St. Cloud, on his 37th year as Bishop and 58th year as a priest. Guest speakers included Mrs. Thomas F. O'Neill, N.C.C.W. director, Province of St. Paul, and Mr. Robert J. Mosher, director of case work and relief, Minneapolis Council of Social Agencies. The reports presented showed the splendid work which has been accomplished under the able leadership of Miss Marie A. Piesinger, president.

R.I.P.

The N.C.C.W. has learned with sorrow of the death of Mrs. Thomas J. Horrigan, of Meriden, Connecticut, former member of the N.C.C.W. Board of Directors. Mrs. Horrigan was elected to the Board in 1931 and served two terms, becoming third vice-president of the N.C.C.W. at the convention in Fort Wayne, Indiana, in 1935. She also served as vice-chairman of the National Committee on Family and Parent Education.

Members of all N.C.C.W. affiliates are asked to pray for the repose of her soul.

WITH OUR NATIONALS

Catholic Daughters of America . . . Most Rev. Vincent S. Waters, Bishop of Raleigh, Episcopal Chairman of the Share the Faith Committee of the Catholic Daughters of America, has accepted the national chaplaincy of the organization, succeeding Most Rev. William J. Hafey, Bishop of Scranton.

First Catholic Slovak Ladies' Union . . . At the pre-convention session of the Executive Board of the Slovak Catholic Federation, in Pittsburgh, Miss Helen Kocan of Whiting, Indiana, president of the First Catholic Slovak Ladies Union, presented a check for \$5,000 toward the Federation's pro-

gram of resettlement and rehabilitation of Slovak Catholic refugees.

Daughters of Isabella . . . The National Circle, Daughters of Isabella, is celebrating its Fiftieth Anniversary this year, the first Circle of the Order having been instituted in New Haven, Connecticut, in May, 1897. The past fifty years have recorded a steady growth in unity, in organization and in concerted effort in behalf of Christian charity and principles. N.C.C.W. extends congratulations and best wishes upon this happy occasion.

CATHOLIC HIGH SCHOOL AND CATHOLIC ACTION

(Continued from page 7)

fruit is to be gathered for the Church and for society, if all things are to be restored in Christ, if—to use Civardi's telling simile—there is to be a Christian laity, "organized as a vast Tarcisius, to receive Christ from the hands of the priest and communicate Him to the modern world."¹⁷ If not, how is that world to find Him? And how are Catholic-trained men and women to stand in the judgment?

REFERENCES

- ¹¹ *Orate Fratres*, XX, 12.
- ¹² Pius XI. Discourse to the Catholic Associations of Rome, April 19, 1931.
- ¹³ Murray. *Op. cit.*
- ¹⁴ The Commission on American Citizenship. *Better Men for Better Times*.
- ¹⁵ John 4, 34.
- ¹⁶ E. I. Watkin. *The Catholic Centre*.
- ¹⁷ Murray. *Op. cit.*

NEW ROADS FOR THE TEACHER

(Continued from page 8)

relations of man to man, under God. These are the virtues of justice and charity.

Neither principles nor virtues are new, of course, to the teacher. It would be easy enough to set down these principles and practices and give "chapter and verse" for them. The practical problem is how to work them into lesson plans for the next week; how to teach the principles of the Popes in an already over-filled day.

The first answer to this problem is to vitalize the curriculum as it now stands, impregnating it with the social teachings of the Church and giving emphasis, in their popular places, to the social virtues. All the possibilities for such vitalization cannot be told in an article but must require volumes. Limiting them to the Social Studies alone, we can find innumerable opportunities for such teaching. These are the new roads for the teacher: and upon her willingness to explore them depends the success of Christian social education in this trying time.

Program Material for

Catholic Women's Organizations

Proceedings of the Twenty-third National Convention of the National Council of Catholic Women, held in Kansas City, Mo., September 21-25, 1946, will provide those planning organization programs in the Fall specific projects for Catholic women's groups and authoritative information on subjects of vital community, national, and international import.

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CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

July, 1947

- 1—CONSECRATION OF THE MOST REV. JAMES E. McMANUS, C.S.S.R., AS BISHOP OF PONCE, PUERTO RICO, in Brooklyn, N. Y.
- 2—CONSECRATION OF THE MOST REV. JAMES J. BYRNE AS TITULAR BISHOP OF ETENNA AND AUXILIARY TO ARCHBISHOP MURRAY OF ST. PAUL, in St. Paul.
- 2—CONSECRATION OF THE MOST REV. JOHN P. CODY AS TITULAR BISHOP OF APOLLONIA AND AUXILIARY TO ARCHBISHOP RITTER OF ST. LOUIS, in St. Louis.
- 2—CONSECRATION OF THE MOST REV. HENRY T. KLONOWSKI TO BE TITULAR BISHOP OF DALDIS AND AUXILIARY TO BISHOP HAFEY OF SCRANTON, in Scranton.
- 7-12—THIRD NATIONAL STREET PREACHING INSTITUTE FOR PRIESTS, Carthage, Mo.
- 7-12—SUMMER SCHOOL OF CATHOLIC ACTION, St. Paul, Minn.
- 10-13—NEWMAN CLUB FEDERATION—33rd annual convention, Houston, Texas.
- 14-25—SOCIAL ACTION SCHOOL FOR PRIESTS, Detroit, Mich.
- 28-Aug. 2—SUMMER SCHOOL OF CATHOLIC ACTION, San Antonio, Tex.

August, 1947

- 10-12—THIRD ORDER OF ST. FRANCIS—National Quinquennial Convention, Cincinnati, Ohio.
- 11-17—CATHOLIC RURAL LEADERS RECREATION CONFERENCE—Walworth, Wis.
- 17-30—NATIONAL SUMMER SESSION OF GREGORIAN INSTITUTE—Catholic Choirmaster's Course, Detroit, Mich.
- 18-21—NATIONAL LITURGICAL WEEK, Portland, Oreg.
- 18-23—SUMMER SCHOOL OF CATHOLIC ACTION, New York, N. Y.
- 19-21—KNIGHTS OF COLUMBUS—65th annual international convention, Boston, Mass.
- 25-30—SUMMER SCHOOL OF CATHOLIC ACTION, Chicago, Ill.
- 25-31—FAMILY LIFE CONFERENCE, sponsored by Family Life Institute of Xavier University, in cooperation with the Family Life Bureau, N.C.W.C., Cincinnati, Ohio.

September, 1947

- 7-11—INTERNATIONAL UNION OF CATHOLIC WOMEN'S LEAGUES—International Congress, Rome, Italy.
- 12-16—CATHOLIC TRI-STATE CONGRESS, under the auspices of the Lay Organizations Department, N.C.W.C., Grand Rapids, Mich.
- 23-25—PROVINCIAL EUCHARISTIC CONGRESS (Centennial of Diocese), Buffalo, N. Y.
- 23-25—CATHOLIC COMMITTEE OF THE SOUTH—7th annual convention, Charlotte, N. C.

October, 1947

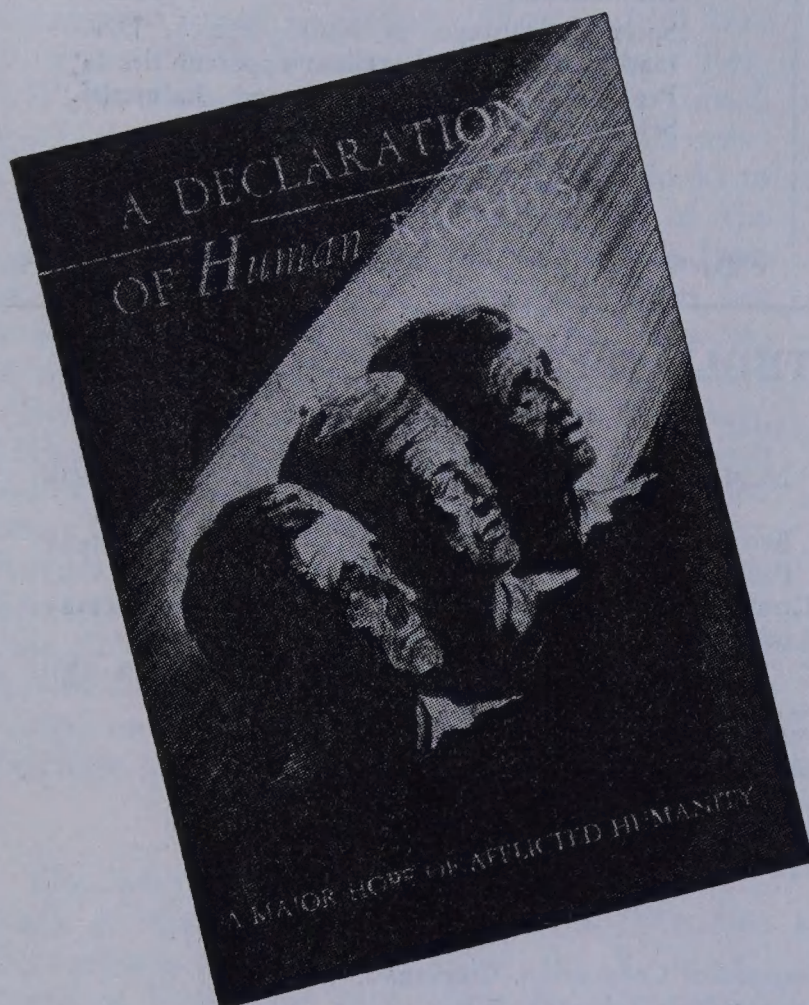
- 1-5—HOLY NAME SOCIETY—4th national convention, Boston, Mass.
- 10-13—NATIONAL CONFERENCE CATHOLIC CHARITIES, New Orleans, La.
- 19-21—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for the Province of Baltimore, at Richmond, Va.
- 19-22—NATIONAL COUNCIL OF CATHOLIC WOMEN—Southwest regional conference, El Paso, Tex.
- 23-24—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional Congress for the Provinces of San Antonio, Santa Fe, Mexico, and Central America, at San Antonio, Tex.

November, 1947

- 4-6—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of New Orleans, Biloxi, Miss.
- 21-26—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—25th national convention, Lafayette, La.

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